





# Convention Week Activities In Pictures



A reception for missionaries and chaplains drew 30 convention-goers. At far right are Dolton and Martha Haggan, missionaries to the Choctaw Indians in Mississippi.



The Brotherhood Rally featured music by Clint Nichols who musically interpreted a portion of the event when laypersons from Mississippi told of their experiences on mission trips this year.



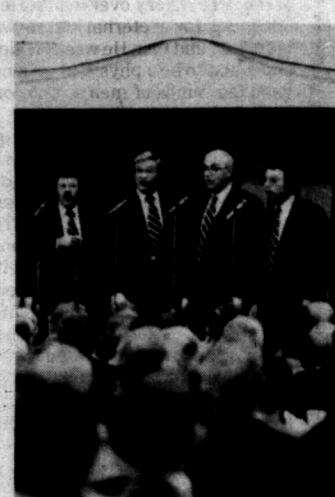
Robert Hamblin, outgoing president, hands over the gavel, symbol of the presidency, to incoming president Bill Causey.



Some folks at the convention get special transportation after the session. We'll explain what this horse was doing at the convention in next week's Baptist Record.



The Blue Mountain College choir sang several numbers including a special version of Amazing Grace, led by Nancy Robertson.



The Hometown Reunion Barbershop Quartet sang during the banquet that was a part of the Brotherhood Rally. They sang a capella to a packed house at Daniel Memorial Baptist Church in Jackson.



Ben Scarborough and Mrs. Scarborough take a break. He is pastor of New Prospect Baptist Church in Lafayette County.



Jimmy Allen, second from left, president of the Southern Baptist Convention, was the speaker during the Christian Action Commission dinner last week during the Mississippi Baptist Convention. Others who were visiting with him following the meal were John Claypool, left, pastor of Northminster Baptist Church, Jackson, and chairman of the Southern Baptist Christian Life Commission; John Baker, Washington, D. C., associate executive director of the Baptist Joint Committee on Public Affairs; J. Clark Hensley, executive director of the Christian Action Commission; and George Lee, vice-chairman of the commission and director of missions in Lawrence, Marion, and Waltham Associations.



Jim Henry, guest speaker for the Brotherhood Rally, and pastor of First Baptist Church, Orlando, Fla., called for volunteers to take up a spontaneous offering during the session. An unofficial count of the offering totaled over \$1,800 — to be used toward the Montana suit project.



These friends found conversation easy in the display area of the convention. They are Ed Wright, pastor of New Sight Baptist Church, Brookhaven; Bob Hutcherson, pastor of FBC, Florence; and Jim Heflin, pastor of FBC, Greenville.



Mrs. J. B. (Muriel) Gurney, a member of First Baptist Church, Nettleton, waits for her husband in the display area.



Bobbie Hester, of the Brotherhood Department staff, showed messengers the variety of canned goods to be used in mass feeding of disaster victims.



These men have to listen to everything. They are the recording secretaries. At left is Paul Harwood, associate, and Joe Odle, taking notes on the business matters dealt with at the convention.



Jarvis Rose and Clint Nichols offered musical inspiration during the entire convention with music leadership at each session.



Bob and Jan Salley of Waco, Texas, were invited to appear on the Mississippi Baptist Convention program while they were in the state for a concert tour to raise money to alleviate world hunger. They are supported and their expenses are paid by the Bob Salley Real Estate and Investment Co. of Waco, and all of the money they raise through their concerts goes for world hunger. Thus far the total was reported to be \$74,000.



Jean Jacobs, a Clarke College staffer, attends the Clarke booth.



The Mississippi College Concert Choir sang during the final session of the Mississippi Baptist Convention.



# President's Address: A Bold Touch

(Continued from page 1)

brought him to Jesus in order that his palsy might be healed, but Jesus did even more. He healed his soul by forgiving him of his sins, but immediately criticism came. Mark says, "But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive their sins but God only?" They did not believe that Jesus could really touch the human soul and change it. They did not believe that His touch was a touch from heaven which could bring forgiveness to a man's life. They could not accept the validity of His touch. Jesus answered them by saying, "Is it easier to say to a man, 'your sins are forgiven,' or to say to this palsied man, 'Take up your bed and walk'?" In their critique of the touch of Jesus they did not believe He could say to the man, "Take up your bed and walk." So, they readily agreed that it would be easier to say, "Your sins are forgiven." Jesus immediately told the man to take up his bed and walk. He healed the man of his palsy. They were astounded. The act itself did not still the criticism of the scribes and Pharisees of Capernaum, but it did prove the validity of the touch of Jesus Christ.

In our own critique of His touch we may ask, "Why did He touch men? Why did He heal the leper? Why did He heal a palsied man?" It is evident that He touched the lives of men in order that He might change their lives. Mark tells us that when the fame of Jesus began to be spread around and He was told that great crowds were following after Him, He said, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). Jesus came not only to touch the sick bodies of men, but He came to touch their polluted minds. He came to preach. He came to tell men about the Kingdom of God. He came to offer precious hope to a hopeless world. He came to tell us about the Father. He came to demonstrate the Father's love. He came to tell us of His own suffering, His death, His victory over death. He came to tell us about eternal life and to offer us a way of eternal life. He was first a preacher preaching the eternal kingdom, and then He was a healer. He touched us to change us. He did not come just to be a physician or a miracle healer as it were, but He came to bend the minds of men and to convert their hearts that man might walk with God into eternity.

Perhaps we could ask another question. We have asked, "Was the touch of Jesus valid?" May we ask, "Is it a valid touch for now?" Does God still touch the lives of men through Jesus Christ and change their lives? Men of old have said their lives were changed by the touch of Jesus. Even unbelievers attested to that change. The Jewish critics said of the disciples of Jesus that though they were ignorant and unlearned they spoke with authority. It was said of them that it was evident they had been with Jesus. Oh, now their lives were changed. Read the twentieth chapter of John's gospel. See Mary Magdalene's life changed from defeat, despair, disillusionment to victorious hope because Jesus touched her life. See Simon Peter's life changed from denial to leadership. See John's life changed from awe and unbelief to a total commitment of faith. See the disciples changed from confusion and fear to brave service to God. They were touched by Jesus.

Today we hear the testimonies of those who are born again. In those dark days of watergate the name Chuck Colson spelled political chaos on the minds of many Americans. When he began to say, "Jesus has touched my life. I have been born again," many people looked at him with disbelief. Many were saying, "Here is a man trying to get out of trouble," but now months and years have passed. There is a clear voice in America calling out to imprisoned men to turn to Jesus Christ. It is the voice of a man born again, the hatchman Chuck Colson, with a message of a new birth because his life was touched by Jesus.

A few months ago one of my dearest friends, Dr. Robert E. Baker, former missionary, pastor, and teacher succumbed to the dreaded disease of cancer. Before his death that man who had served Christ so well, with an unusual mind dedicated to God, testified to a mutual friend, "I do not fear death because already I have had glimpses of eternity. I am ready to be with the Lord." This kind of testimony comes from an intelligent mind that had been touched by Jesus. Last week I stood by the graveside with a sorrowing mother and father who buried their sixteen-year-old daughter.

Their hearts were broken; but in the despair of this hour there was a ray of sunshine beaming brightly into their souls. Their little daughter knew Jesus. He had touched her life. He had given her a new birth. When asked, in face of death if she were afraid, she had said, "I do not fear to die because Jesus will take me to heaven." Is the touch valid now? Of course, it is.

## The Character of the Touch

The validity of the touch of Jesus becomes even more clear to us when we see the character of His touch.

It was a cognizant touch. Jesus faced every situation of life with full knowledge of its total implications. The leper whom He touched had a dreaded disease. Men were not supposed to touch a leper. Jesus knew this. In full recognition of all the consequences He touched his life. He touched him knowing all of the dangers, but knowing also that He and only He could change that man's life. Jesus always recognized and still recognizes the arena of need in the human life. I have always been moved by that grand event in His life which John records for us in his fifth chapter where he tells us that Jesus went to the pool of Bethesda. There He saw many people who were sick and diseased. They were all needing help. The Lord had a special appointment that day. The Bible says, "There was a certain man there." I like that very much. In the midst of the great need he was interested in an individual. "There was a certain man." He was cognizant of that man's need and that man's potential. He was ready to touch that man, and He did so. In my loneliness I know that He is cognizant of my need. In my despair I know He is a friend ready to touch my life. When I see the helplessness of one sick today, I know the Lord is concerned and recognizes the need. When I see nations of people who need God, I know that God is even more cognizant of their need for His touch than I am. His touch is never dependant upon our knowledge, but is always dependant upon His. He recognizes need far better than we do.

His touch also must be characterized by care. He cared as no other one had ever cared. Lepers were hated, but He cared for them. They were cast out. They were not second class citizens, but they were at the very bottom rung. No one had anything to do with them. Even their families dared not touch them or stay around them. They were hated, but Jesus cared. He cares today for all people. Oh, pastor, in your loneliness He cares for you. I know sometimes you feel that you are sailing the sea all by yourself, but the caring Lord reaches out to touch you every day. He cares for the hungry and the starving. In this past year I've been on two mission trips. Both times I saw hungry, starving people. My heart was broken by the protruding stomachs of children afflicted by malnutrition with no hope. Oh, how I wish we could feed the starving world. When I despair in that kind of wish, I remember there is a caring Lord who wishes to touch not only the physical needs of those starving people but to touch their spiritual needs. He cares. He loves. I hear crying out as though I were still ringing from the very portals of heaven itself. "For God so loved the world that he gave his only begotten son." The cry of care is the voice of God. God cares about the lost people of Mississippi. God cares about the underprivileged. God cares about the stagnant pools of immorality that surround us. God cares for us, and he wants to touch us with His marvelous care.

This touch of the Lord is also characterized by cure. When Jesus touched the leper He cured him. When He touched the palsied He cured him. When He touched Simon Peter's mother-in-law He cured her. When He touched the thief on the neighboring cross He cured him. When He touched my sin-sick soul He cured me. When He touched my useless life He cured it. He is a curing Savior. He can cure anything. Sometimes we look at the needs about us and we almost despair. When we see the world population growing so rapidly, and we see the snail pace of the gospel message; we anguish. Is there no hope? Yes, there is hope in a curing Lord. This Lord can touch me, and He can touch you. He can touch my church and your church, and He can cause us to become bold in our proclamation of the gospel because He is a curing Lord. When I go to sin degraded places in this world and see children's eyes with almost a glassy stare of hopelessness in them I wonder

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## The Missions Task

### Why A Bold Mission Thrust?

By John Alexander, Director, Stewardship Department

"... the word of Jehovah came unto me saying, Son of man, I have made thee a watchman... hear the word at my mouth, and give them warning from me... And thou givest him not warning... his blood will I require at thy hand... If thou warn the wicked... thou hast delivered thy soul" (Ezekiel 3:16-19).

"... he was manifested unto the eleven... and he said unto them, Go ye into all the world, and preach the gospel unto the whole creation" (Mark 16:14-15).

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria and unto the uttermost part of the earth (Acts 1:8).

"I am debtor both to Greeks and to barbarians, both to the wise and the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome" (Rom. 1:14-15).

"... The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself — to testify the gospel of the grace of God. Wherefore I testify unto you this day, that I am pure from the blood of all men" (Acts 20:23-26).

Why a BOLD MISSION THRUST? All men everywhere out of Christ are now eternally lost. The gospel is the power of God unto salvation to everyone who believes. How shall they hear without a preacher and how shall they preach unless they be sent? Jesus is the way, the truth and the life and no man cometh unto the Father but by Him.

As redeemed people we are responsible and accountable for the preaching of this soul saving and life changing gospel. It is absolutely the only hope for this lost and chaotic world in which we live! Numberless multitudes will respond and be saved when we get this gospel message to them.

There will be no massive one-day turning to accept the challenge before us but individual Christians and churches must decide to take up the banner and make the sacrifices necessary to achieve it.

Paul did what he could. He did not draw back from difficulty and hardship and he could say without question, "I am pure from the blood of all men."

With more to give and more to go and more to pray than any generation of Christians in history, how shall we escape if we neglect to share this great salvation?

## MBC Resolutions

### NO. 1 RESOLUTION ON ALCOHOL

WHEREAS, Alcohol continues to be the No. 1 drug of abuse by all segments of society, and whereas teenagers are increasingly turning to alcohol as their No. 1 drug, resulting in an increase of alcoholism before age thirty, and

WHEREAS, the alcoholic beverage vested interests constantly pressure for increased consumption, disregarding the havoc in health, destruction of human life and property and the economic cost of at least four dollars for every dollar derived in tax revenue, and

WHEREAS, the human misery caused by the alcohol beverage industry in broken health, broken homes and broken lives remains incalculable, and

WHEREAS, in forty-seven of the fifty states the presumptive level of intoxication is .10% Blood Alcohol Content, and in two of the three remaining states the presumptive level of intoxication is .08% Blood Alcohol Content, and

WHEREAS, the State of Mississippi conspicuously stands alone in the presumptive level of intoxication is .15% Blood Alcohol Content, which is 50% higher than forty-seven states and almost 100% higher than the remaining states;

THEREFORE BE IT RESOLVED:

(1) That once again we reaffirm our historic position as opposing any use of alcohol as a beverage.

(2) That we oppose the advertising of any kind of alcoholic beverage on television or radio, in newspapers or by any media.

(3) That we urge the Surgeon-General of the United States to declare that alcoholic beverages are a hazard to health.

(4) That we continue to educate our youth and others to the harmful effects of alcohol and other drug abuse.

(5) That we be alert to efforts to distribute "powdered alcohol" as is now being done in a test market in California.

(6) That we oppose the marketing of the new low alcoholic content "baby beer" because it is an encouragement toward alcoholism among our children.

(7) That we seek to bind up the wounds of individuals and families suffering from alcoholism and chemical drug dependency.

(8) That we encourage our people to use such means of restoration to health as the Chemical Dependence Unit of the Baptist Medical Center in Jackson.

(9) That we encourage our pastors and churches to take an active interest in Alcoholics Anonymous and other organizations dedicated to helping the alcoholic and his/her family.

(10) That we again encourage our State Legislators to reduce the blood level content to .10% (instead of the present .15%) for the purpose of declaring one to be legally intoxicated, or if possible, to the more responsible level of .08%.

(11) That we commend the State Fair Commission for their efforts at better control of beer sales at the Fair and all other individuals or groups in our state seeking to control the sales and consequently the consumption of alcoholic beverages, and

(12) That we continue to teach and uphold the biblical principles that give validity to the convictions expressed in this resolution.

### NO. 2 RESOLUTION CONCERNING CHURCH AND STATE

WHEREAS, The attention of the Convention has been called once again to the increasing burdens of government regulations that interfere with the free exercise of the mission and ministry of our churches and institutions, and

WHEREAS, we are concerned about the continued encroachment by bureaucratic guidelines that move us into excessive entanglement with government, and

WHEREAS, religious liberty is a biblical concept solidly grounded in the sovereignty of God and the freedom of man, and

WHEREAS, religious liberty can be guaranteed best with both Church and State free from the control of the other, THEREFORE, BE IT RESOLVED:

1. That we express our appreciation to Dr. John Baker, Baptist Joint Committee on the Public Affairs, for effectively alerting us to the issues involved and the responses we can make;

2. That we reaffirm our convictions about Church-State separation and religious liberty and that we encourage our institutions as well as our churches to continue to uphold these time-honored principles with a consistency that will not negate our witness;

3. That we encourage the members of Baptist Churches of the convention to be responsive through their elected representatives to any issues that would erode our freedoms and further entangle us with government control or interference.

4. That in order to respond promptly and aggressively, we be alert to statements made through the Baptist Record and other media by the Baptist Joint Committee on Public Affairs, the Christian Action Commission, and other responsible sources of information.

### NO. 3 RESOLUTION OF APPRECIATION

WHEREAS, this 143rd Session of the Mississippi Baptist Convention has inspired, challenged, and motivated us to a deeper commitment in our service to our Lord and Saviour;

NOW THEREFORE BE IT RESOLVED THAT WE EXPRESS DEEP APPRECIATION:

To the First Baptist Church and its fine staff for their gracious hospitality and kindness shown to us all as they have hosted the Convention for the 36th time;

To the Committee on Order of Business for their initiative in providing a different format for the Convention sessions;

To Radio Station WJFR-FM and its management for broadcasting certain portions of the Convention sessions in prime time;

To the news media for their coverage of the activities of the Convention;

To President Robert Hamblin for his splendid leadership, his lovely spirit, his ready wit, and his touching address; and to the other Convention officers for their efficient service to the Convention;

To Dr. Joe McKeever for the soul-stirring questions presented in the Convention address; and

To Dr. Earl Kelly and his dedicated staff for their leadership to Mississippi Baptists in the past year and for their concern as they face the challenge of reaching new goals in the year ahead.

## Schlatter Cites Hunting Safety

Qualification with a .22 caliber rifle highlighted a week's safety program Oct. 30-Nov. 3 sponsored jointly by Schlatter Baptist Church and the Mississippi Game and Fish Commission.

The pastor, Gerald A. Brignac, said, "Our area is rich in hunting interest, so we felt the need to apply preventive applications of Christ's message, in this rural setting."

About 20 young people met for lectures and tips on hunting safety, hunting regulations, and hunting history, and saw a film.

Robert Neely, a local game warden, prompted the students' interest in firearms safety. Presentation of Certificates of Achievement to the students signalled success for the program.

Buddy Young, an avid hunter, coordinated the program. Both Young and the pastor participated in the sessions, held at the church.

## Missions Hotline Available 'til Dec. 15

RICHMOND, Va. — Imagine receiving news from around the world for the cost of a 3-minute station-to-station telephone call.

It is under way and will continue through Dec. 15 with the Southern Baptist Foreign Missions Hotline — a series of recorded messages providing timely and urgent prayer requests from Southern Baptist overseas mission fields.

By dialing 804-355-6581 callers will hear David D. Burhans, chaplain to the University of Richmond, this year's "voice" of the hotline.

The first of the recorded messages can be heard Nov. 15 through Nov. 21. A new recording of different prayer

requests will be introduced each Wednesday morning in the ensuing weeks until Dec. 15 — the last day the hotline will be available.

Going into its eighth year, missions hotline information is gathered on a weekly basis from Foreign Mission Board area offices and consultants in Richmond.

O'Brien suggested the caller jot down the requests and present them at his weekly prayer meeting. Or the missions hotline requests might be mentioned as Christians go into morning prayer at Sunday worship. He added that hotline requests could be capsulized in a church's weekly paper.

## Seminar Will Relate Worship and Counseling

A University of Mississippi Medical Center Dec. 5 seminar will explore the relationship between the minister's worship activities and supportive counseling provided through the community church.

The seminar will be at the Jackson Hilton. Sessions will focus on how the church can foster better emotional health.

The program, coordinated by James L. Travis, is sponsored by the University Hospital Department of Pastoral Services and the University of Mississippi Medical Center Division of

### Cauthen Search

### Committee Seeks

### Input And Prayer

RICHMOND (BP) — The committee seeking a successor to Baker J. Cauthen as executive director of the Southern Baptist Foreign Mission Board has called for input and prayer from Southern Baptists.

After the group's first session, held during the November board meeting, Chairman M. Hunter Riggins Jr., Box 2188, Poquoson, Va. 23662, stressed that the committee "genuinely wants the prayer support of all concerned Southern Baptists and the input from any level of Southern Baptist life."

Such input, he said, might relate to the profile of the job — any characteristics important to the position — or persons any Southern Baptist might feel led, after prayer, to recommend.

The search committee and its task will be listed as special prayer concerns during the Week of Prayer for Foreign Missions in December.

Continuing Health Professional Education. Travis is University Hospital's chaplain and pastoral services director.

Guest speakers include John R. Claypool, pastor of Northminster Church in Jackson and Raymond R. Harvey, pastor of Greenwood Missionary Baptist Church at Tuskegee Institute in Alabama.

Enrollment is open to all clergy, church officials and leaders, and health care professionals. Registration fee is \$15 and advance registration is requested.

More information may be had by contacting the Continuing Health Professional Education at the University of Mississippi Medical Center, 2500 North State Street, Jackson, MS 39216.

## Elect Causey

(Continued from page 1)

Also approved were financial campaigns for Blue Mountain College in 1981, Mississippi College in 1982, and William Carey College in 1983. Prior to each campaign, the school is to report back to the convention with goals and specific plans for their individual campaigns. Stipulations to the approvals was that the schools not approach churches, but instead seek aid from individuals and corporations.

A total of 1258 messengers registered for the convention which began this year during the state brotherhood rally at Daniel Memorial Baptist Church in Jackson, Nov. 13.

The opening session of the convention lasted only a few minutes in order for constitution and by-laws changes to be introduced to satisfy a constitutional requirement.

That requirement was eliminated by a by-law change which was approved, allowing messengers to vote on the last day of the convention for by-laws changes or suspensions.

The by-law requiring a reading of the journal of the convention was deleted. And the first and second vice president were added as ex-officio members of the convention board. Already ex-officio members were the president and the state WMU president.

The 1979 Mississippi Baptist Convention will meet at First Baptist Church, Jackson, Nov. 13-15. Bill Baker, pastor of First Baptist Church, Clinton, was elected to preach the annual sermon with James Hurt, pastor of Immanuel Baptist Church, Cleveland, as alternate.

## Evangelism

## Youth Meet Features Musical Entertainers

The Cruse Family and Kay DeKalb are among the musical entertainers for the Mississippi 1978 Youth Evangelism Conference, set for Dec. 28-29.

The conference, designed for high school youths, is a mixture of Christian entertainment, inspiration, and seminars which include witness training.

It takes place at Broadmoor Baptist Church, beginning with registration at 11 a.m., Thursday, Dec. 28, concluding at 8:30 p.m., Dec. 29.

The Cruse Family is really a family, either born into it or married into it. Hometowning in Jacksonville, Tex., the family is led by Joe, an ordained Baptist minister.

They have appeared in evangelistic crusades, on university campuses and have made several appearances at the Grand Old Opry.

Kay DeKalb of Nashville, Tenn., sang for two years at Opryland and has traveled with the Anita Bryant Singers. She has entertained at univer-

sities, civic clubs, banquets, and churches. High school students will participate in the program giving testimonies and music.

For further information, contact Roy Collum, director, Evangelism Department, Box 530, Jackson, Miss. 39205, or phone 354-3704.



The Cruse Family



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### The Baptist Family...

## Annual Reunion Is Inspiring

I enjoyed the Mississippi Baptist Convention just passed. I am a veteran of convention attendance. I count 39 conventions of either state or national Southern Baptist organizations that I have attended, all but one as a reporter. I have reported on state conventions in three states; and perhaps for the enjoyment of attending, this one led the list.

There are several reasons, perhaps, why this one was the most enjoyable. Southern Baptists' national conventions always are exciting affairs, they meet in interesting cities all across the nation, and friends of many years standing are always present. Somehow, they are such huge and frantic occasions for news people, however, that one is always somewhat on edge.

Sometimes in the past, state conventions have been edgy because of decisions that have been hammered out, but this was not one of those. The inspirational messages this year were outstanding, though perhaps no more so than in previous years. The Baptist Record's fine staff was at its best, which meant that the editor didn't have to be concerned about the job being done well.

These factors contributed to enjoyment, but I think they were not the primary reasons. As I sat in the sessions and heard the speakers and looked about in the auditorium, the consciousness rolled in on me that it is nice to be a Mississippi Baptist. I have been one for only four years now, so perhaps that slowly dawning realization has come a little late in life. But it is a nice feeling.

This was a convention without controversy. All of the discussion that was heard on issues was conducted in the finest manner. The feeling of good fellowship was present.

Relating to convention business, we adopted a \$10 million budget that will present a challenge during 1978, but it is a responsible budget that speaks to the needs we face in trying to witness to a lost world. We took responsible positions on alcohol and church-state relations. Surely, also, our appreciation is due First Baptist Church, Jackson, for providing such attractive and utilitarian facilities for our meeting place.

The two-day convention experiment seemed to have worked well. And while the convention adopted a three-

day time span for next year, it also took steps in a by-law revision to make two-day meetings possible without the necessity of an abbreviated session as part of the Brotherhood rally. Being able to conclude with a high hour on Wednesday evening seemed better than finishing on Thursday noon with so many messengers already gone home.

The committee on order of business is to be commended for a fine program. Mississippi Baptists are to be commended for having molded themselves into a fine family and for the gracious way in which the annual family reunion was conducted.

Perhaps a part of the enjoyment came from President Bob Hamblin's easy-going handling of the sessions. At any rate, I was happy to have been involved.

We have a new president, Bill Causey, pastor of Parkway Church in Jackson. He was elected by unanimous vote, which has to be a rare situation if indeed it has ever happened before for a first term president. Our congratulations to Dr. Causey and our

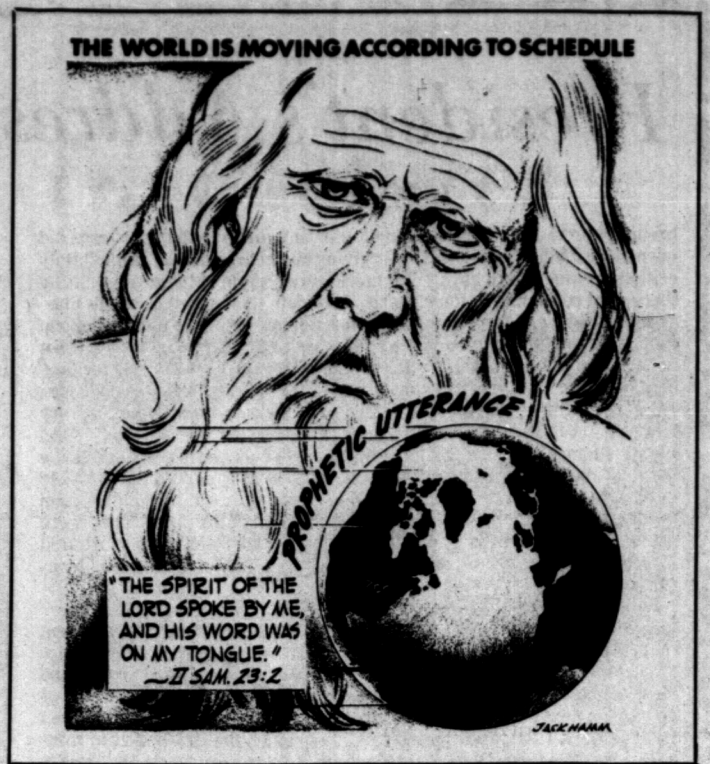
best wishes for a fine tenure as president.

We have two new vice-presidents. Ingram Foster of Prentiss is first vice-president. He is a dynamic layman who has given his life to spreading the gospel. This man is a marvelous witness to the lordship of Christ. The new second vice-president is Howard Spell, who is a retired faculty member at Mississippi College. Here is a man who is known and respected by a great host of Mississippi Baptists.

There was an attempt to change the by-laws of the convention to limit the tenure of the president and the two vice-presidents to one year because of the extraordinary effort required on the part of the president. It would have taken a three-fourths majority, but the vote was almost evenly split. Therefore it failed.

Thus the president may continue to be elected to more than one term if he desires. The vice-presidents traditionally are elected to one term only.

This was a very good convention. It was almost in the nature of a fraternal gathering. I am thankful for being a part of the family. — DTM



## Faces And Places

By Anne Washburn McWilliams

### Take Five Grains Of Corn

Some people cook turkey dinners on Thanksgiving Day. Others go deer hunting. Though W. D. has not been deer hunting for several years he used to go to deer camp in the big woods near Holly Bluff.

Sometimes I'd ask him to take me along, but he'd say women were not invited. Finally my chance came, though, to see if this patch of big woods (probably 30 miles wide) was anything like the woods William Faulkner wrote about in "Delta Autumn."

One day W. D. and his brother George were going to put out trotlines at the spot where the Little Sunflower joins the Yazoo. They said they might be on the river all night.

After they had gone I said to Zelma, George's wife, "Let's follow them and surprise them. We can all camp on the river bank."

It was already late afternoon, so we packed very hurriedly — grabbed two thin old quilts, coffee, and ketchup and cold biscuits to eat with the fish we were sure our husbands would bring in. Joe, who was about 12 then, decided to go along, too, and he chose to carry a hammock.

As Faulkner said, "Once the deer and bear had made paths through the woods, and then the paths had become roads to the deer camps." We turned off the concrete road onto what amounted to little more than a winding, bumpy path. It led to the deer camp which was, we assumed, locked at that time of year.

I'd heard talks of how this road turned to gumbo when it rained, and how anyone who tried it then got stuck in the Mississippi mud.

Five or six miles into the forest we found W. D.'s car parked near the bank of the Yazoo. Yes, I could see that Faulkner knew what he was talking about when he called the Yazoo a "thick, slow black unsummed stream almost without current" and along its banks I saw "the tangle of briar and cane impenetrable" and the "tall soaring of oak and gum and ash and hickory."

We built a fire, and made coffee in a syrup can. We did surprise W. D. and George — but they surprised us too. For the first time in our memory they did not catch a single fish all day or night. Our supper, we finally conceded, would consist only of cold biscuits and ketchup and black coffee.

Joe fastened his hammock to a couple of trees. The rest of us tried to rest on the quilts, but the ground underneath was cold and hard. Pretty soon we were back up drinking coffee. George started telling stories about the bears and panthers that used to roam the woods. He said he'd heard that a panther still lived in that vicinity.

Crack! "What was that noise?" "Just a limb fell in the river. Lie down and go to sleep."

George and W. D. went to sleep, but Zelma kept building up the fire to scare away the panther. Every time the flames died down she would jump up and start looking for wood.

When Joe got up to help her I grabbed the hammock. But every time I almost dozed, I would suddenly be jerked awake, to hear them crashing around in the underbrush.

The night grew even colder, so I got up and sat huddled by the fire, my head on my knees. Never have I been more thankful for a sunrise.

Next morning we found the deer camp. Ironically, it was unlocked.

I said if I ever got back to my warm soft bed and a hot meal, I'd know how to be grateful for them.

Seriously, I am grateful for those simple things. How many in the world do not have them, and how often I forget to share what I have.

Let's try the Pilgrims' custom. Take five grains of corn and lay them on an empty plate, before the thanksgiving dinner. One by one we pick them up, naming five things for which we are truly grateful. And we give thanks to God for them.

### A Thanksgiving Requirement...

## We Must Share Our Blessings

"O give thanks unto the Lord," the psalmist said, "for He is good; for His mercy endureth for ever."

Another passage reads, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts, He is the King of glory."

For the most part, we in the United States have lived with blessings such as have never been known before by anyone. On the other hand, people in many areas of this world are hungry — many are starving. There are hungry people in our own nation also, but they are few in comparison with the multiplied millions elsewhere.

A foreign soldier has not fired a shot in our land in 164 years. In many lands

the sound of shooting is a constant threat or a present danger.

Our dollars will not buy much even here, but we have more of them with which to buy and more things to buy than any others.

Surely we are fortunate. Is our good fortune a result of the blessings of God? We would be hard pressed to provide any other reason. Are we any more deserving than others of living in such plenty? We would be hard pressed to prove that we are.

Then why? Who can answer? All we know is that the Lord is merciful.

His mercy endures forever, but that doesn't mean that we must continue to be such bountiful recipients.

The fact that we have more than enough is reason for sharing with others, but there is deeper reasoning. We must share because the Lord is

merciful, and we are the Lord's.

The psalmist assures us that the earth is the Lord's, and he adds that the Lord also owns everything that is in it and all the people that dwell in it. It seems simple enough that we are simply caretakers. What we have is from the Lord, and some of His people are doing without. Therefore it is sinful not to share.

No doubt, most of us would share if we knew how. Southern Baptists are beginning to explore ways of sharing. Let us all support these explorations and participate in the actions when they are recommended.

Our plans and actions must involve the many in our own land who are among those in need.

Let us give thanks for what we have; and as we express our thanks, let us also ask for guidance in sharing of our plenty.

## International Students Gather At Garaywa

One hundred twenty-five students from 26 countries gathered at Camp Garaywa Nov. 3 for a weekend International Student Conference. These students are enrolled in various colleges in the state. Taiwan, with 18, had the most representatives present.

Eleven students from the USA and nine Baptist student directors had been invited to assist with activities.

John Newport, professor of religious studies, Rice University, and a former pastor of First Church, Clinton, was one of three guest speakers.

"I am convinced we cannot live without religion or a religion substitute," he told the internationals.

Among those present were Buddhists, Moslems, Hindus, Christians, and others. The purpose of the conference is to let students of other religious backgrounds examine the Christian faith in an atmosphere of respect for all religions.

"We need a religion that has coherence," Newport continued, "one that is comprehensive, creative, one that gives hope and joy. Some religions are too legalistic; some are too fatalistic. The Biblical religion recognizes that we are more than animals. We are spiritual, too."

"In the vast realm of space we are alone on this tiny, tiny planet. We need help. We need each other. We need divine help. We need divine Power behind our human friendships."

Special interest groups were provided to discuss such topics as coping with loneliness, disciplines of the Christian life, distinctives of the English language, harmony of science and the Christian faith, and dating customs in the U.S.

A talent show on Saturday evening presented music and costumes from many lands.

The conference was sponsored by the Department of Student Work, Mississippi Baptist Convention Board, Ralph Winders, director, and Jerry Merriman, associate.



Liberian speaker



Hong Kong juggler



John Newport and Mrs. Newport, program personalities



Lebanese singers; U.S. and Vietnamese guitarists

### Bold Mission Thrust Conventions

It must have been one of the earliest conventions. We know that Paul and Barnabas were present. Acts 15 tells us that they "were received by the church and the apostles and the elders, and they reported all that God had done with them." Is not this the real purpose of a convention meeting? We share with each other, we hear reports of what God is doing among us. We are refreshed and revived, ready to return to our work in the vineyard.

Dry rot can be a dangerous as well as deceitful disease. Fresh cells are not being formed, no growth is taking place, and decay has set in. Now a convention or Bible conference is no guarantee against spiritual dry rot, but neither is staying home with a critical spirit a great help. This is not to say that all people not attending are critical; for some will not be there, and they remain sweet spirited and prayerful. Others may be on shaky ground as they "pull up one's drawbridge and retreat into fortress me." When we come prayerfully, expectantly, to a convention the chances are we are going to get revived in our BOLD MISSION THRUST effort.

—Guy Henderson, Consultant for Cooperative Program Promotion



El Salvador singer

## Letters To The Editor

### Sunday School Literature

Dear Editor: This letter is a reaction to an article in your paper which reported that the "King James Version will return to 'Life and Work.'"

As a college student, I have been reared in the more recent atmosphere of dozens of Bible translations and I have found little need to use the King James Version when so many more readable and more accurate translations are available. I realize, however, that many of my elders became accustomed to the KJV at an early age and find it inconvenient to change.

There are those who use one translation at the exclusion of all others, and this is an area of danger we must avoid. Scholars don't even agree on the best editions of the Greek New Testament, much less an English translation of it!

The best solution is to print more than one translation in the Sunday-school literature, as the Sunday-school Board will be doing in "Life and Work." But there needs to be more than just the KJV in "Bible Book Series" and "Convention Uniform Series." May I suggest the Revised

Standard Version, the New International Version, the New English Bible, the New American Standard Bible, and the Good News Bible?

Bob Rogers  
Mississippi College student

### Thanks From Brotherhood Commission

Thank you, Southern Baptists for your generous response to missions through the Cooperative Program during the last 12 months.

Your unswerving financial commitment made it possible for your Brotherhood Commission, in cooperation with your state Brotherhood department, to make missions education for men and boys a reality in hundreds of additional churches in 1977-78 and to strongly undergird the denomination's missions volunteer movement.

We look forward to even more progress in Christian missions in 1978-79 as we seek to help churches carry out the Great Commission.

Yours in Christ,  
William E. Hardy, Jr.  
Columbus, Miss.  
Commission Chairman

## Book Reviews

JESSE by Jesse Owens with Paul Neimark (Logos International, 201 pp., \$6.95) At the 1936 Olympic games in Berlin, Hitler set out to prove that the Aryan race was superior to any other in the world, but he failed. Jesse Owens, tall young black man from Alabama's sharecropping fields and Cleveland's ghettos, won four gold medals. This book is a self-portrait of Jesse Owens' life — the odds against which he struggled, the friends and family who have given him strength, and the God who has answered his prayers.

THE CHRISTIAN HUSBAND by Fred Renich (Tyndale, paper, \$4.95, 240 pp.) In this book Mr. Renich suggests ways men can become the husbands he thinks most men really want to be, "exercising a leadership of love, not force, understanding and encouraging their wives and children, resisting sexual temptation, and giving God top priority day by day." The author's observations are based on the Bible, the most authoritative manual on family living.

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Don McGreger Editor  
Tom Nicholas Associate Editor  
Anne McWilliams Editorial Associate

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Bill Causey President  
Earl Kelly Executive Secretary-Treasurer

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# A Bold Touch

(Continued from page 3)

if there is a cure. I know there is. I have seen their lives cured. I have seen their frowns become smiles upon the acceptance of Jesus Christ who has cured sin. There is a cure, but He is the only cure.

I would be tempted to brag a bit about the advances of Mississippi Baptists. I would be tempted at this point to say to you that we glory in the increase we have had in the past year in Cooperative Program giving, but I must not. I do not find it a reason to boast. When we need a bold mission thrust because the only hope for the world is the curing power of Jesus Christ, it is no time to boast about such an increase. We need a greater increase. We need sacrificial giving because the character of the touch of the Lord is a curing character. He can save. He can heal. He can change. Let us take His name to the whole world.

## The Continuation of the Touch

If Jesus has touched the world, does He keep on touching the world? We have already alluded to this, but let us consider it more. Before Jesus left the world, He gathered His disciples around Him at Caesarea Philippi to find out if they really understood that He was the Christ. When He knew that they understood, He told them that He must die on the cross. He established the church and called for total dedication. He asked them to be willing to deny themselves. He knew that the way He must continue to touch the world is through the people whom He has touched. He touched His disciples. To make sure that that touch was adequate, He filled them with the Holy Spirit at Pentecost. Since that time whenever He has touched any life with new birth, He has touched that life with the dwelling presence of His Holy Spirit, a power available for all who will commit themselves to Him. Through His Spirit He works in mankind to continue His touch on the world.

There is no voice from heaven to touch the world's ears except the voice of the gospel proclaimed by those who have come to Jesus Christ. He touches the ears of men through the gospel. The Bible says, "Faith comes by hearing, and hearing by the word of God." The Bible says that the gospel is the power of God unto salvation to every one that believes, but the gospel can only be proclaimed by men. He will continue to touch the ears and the hearts of people through those who believe the gospel and proclaim it.

He will continue to touch the world with care through the caring, loving lives of those who have found their love in Him. We can never love as we ought to love until God loves through us. We are not by ourselves loving people, but we are filled with sin and even hate. We must let God love through us. "Though I speak with the tongue of men and of angels, and have not love, I am a sounding brass, and a tinkling cymbal." The greatest orator of you all has a brassy sound, a nothing sound, unless his voice is tempered by the care, the love, of the dying and a resurrected Christ. That dying, powerful Lord still cares, but He cares through you. Will we feed the hungry? Oh, we must. How we must! It is not enough for us to glance our eyes across the seas to those who starve and say, "What a pity." We need to care as God cares. We need to multiply our loaves and our fishes and through our sacrificial care we need to do something about the needs of those starving people. God wants to continue touching the world through our care.

How can this continuation happen? It can happen only through committed people. Jesus said, "If any man will come after me, let him deny himself." Have you denied yourself? Someone has said, "The world is still waiting to see what could be done through one totally committed." Perhaps so, but commitment begins with self-denial. Who can have a resurrection without first having a cross? The ultimate touch of God came through the death of His only begotten Son. None of us would be here today if it were not for the death of Jesus, but after His death came resurrection, the glorious hope. Oh, God wants to touch the world now, and He wants to touch the world through you. Will you commit yourself to Him? Amen.

## 1978-79 Convention Committee Members

**Order Of Business**—Three year term  
Bill Baker, Clinton  
Jim Yates, Yazoo City  
**Committee On Nominations**  
Ed North, Quitman  
Frank Gunn, Biloxi, Chairman  
Dan Morton, Indianola  
Charles Holifield, Liberty  
Gene Tennison, Tishomingo  
**Baptist Record Advisory Committee**  
Three-Year Term  
Beverly Tinnin, Meridian  
Odean Puckett, Natchez  
**Constitution And By-Laws Committee**  
Howard Spell, Clinton, Chairman  
Vernon Broom, Columbia  
Bill Hardy, Columbus

Tommy Baddley, Brandon  
Bruce Aultman, Hattiesburg  
**Committee On Resolutions**  
G. E. Jolley, Batesville  
J. Roy McComb, Columbia  
Hardy Denham, Newton  
Cooper Walton, Jackson  
John McCall, Vicksburg, Chairman  
W. C. Cathey, Jackson  
Jackie Hamilton, Meridian  
**Committee On Time, Place, And Preacher**  
Ed Gandy, Kosciusko, Chairman  
Marcus Alexander, Flowood  
Mel Craft, Tylertown  
Tom Rayburn, Booneville  
Bartie Harper, Morton

# Members Of Boards and Commissions

Those elected by the Mississippi Baptist Convention to boards and commissions are listed below. The names listed in bold face type in each category were voted on at this session. The asterisks denote all large members.

## CONVENTION BOARD MEMBERS TERM EXPIRES 1979

Association	Town
Attala, Johnny Parks	Kosciusko
Carroll, William Patten	North Carrollton
DeSoto, L. R. White	Lake Cormorant
George, Ransome Walters	Collins
Greene, Fred Hight	Leaksville
Grenada, John Lee Taylor	Grenada
Gulf Coast, Joe Meadows	Gulfport
Hinds-Madison, James Wheatley	Madison
Holmes, Ed McDaniel	Durant
Jackson, C. D. Faggard	Miss Point
Jasper, W. E. Phillips	Bay Springs
Jeff Davis, Billy Greene	Prentiss
Jones, Herbert Kinnon	Soso
Lamar, Thomas M. Hall	Purvis
Lauderdale, William B. Webb	Meridian
Lawrence, Ken Marler	Monticello
Lebanon, Brooks Wester	Hattiesburg
Lebanon, Powell Ogletree	Hattiesburg
Lee, William P. Smith, III	Netleton
Leflore, Walter Yedell	Greenwood
Lincoln, P. A. Michel	Brookhaven
Monroe, Earl Ezell	Amory
Montgomery, George Steward	Duck Hill
Netleton, Robert Self	Batesville
Pearl River, Wm. Gary Smith	Carriere
Perry, Buddy A. Conway	Hattiesburg
Quitman, Billy J. McDaniel	Sledge
Scott, Gene Rice	Independence
Tate, Roy Myers	Greenville
Washington, Howard Taylor	Waynesboro
Wayne, Charles Gilbert	Winston
Wayne, Gowan Ellis	Noxapater
Yazoo, James Yates	Yazoo City

## TERM EXPIRES 1980

Association	Town
Adams, Robert E. Jones	Washington
Alcorn, John Causey	Corinth
Benton, Douglas Joslin	Hickory Flat
Chickasaw, Irvin Parks	Houston
Covington, Mrs. Charles Tyler	Collins
Hinds-Madison, Mrs. Leo Murray	Jackson
Itawamba, Billy M. Langley	Fulton
Lauderdale, Mrs. Charles L. Lewis	Meridian
Lebanon, Graham Smith	Hattiesburg
Lowndes, Joe McKeever	Columbus
Marion, David Perry	Columbia
Marshall, Robert Dent	Holly Springs
New Choctaw, Robert Lee King	Sebastopol
Newton, David Sellers	Hickory
Sharkey-Issaquena, C. A. Bozeman	Newton
Oktibbeha, R. Raymond Lloyd	Sarville
Prentiss, Wallace Pannell	Baldwyn
Rankin, Marcus Alexander	Foxworth
Rankin, Plomom Ming	Jackson
Riverside, Glenn Sullivan	Clarksdale
Simpson, Hueston Adkins	Rolling Fork
Sunflower, A. M. Moore, III	Meridenhall
Tallahatchie, Matthew L. Greer	Scobey
Tippah, Harris Counce	Ripley
Tishomingo, Charles Dampier	Juka
Union, Robert Carr	Union Church
Walshall, Mel Craft	Tylertown
Washington, Murry Alexander	Grenville
Wayne, Percy Waller	Shubuta
Webster, Mrs. W. H. Yates	Eupora
Yalobusha, Donnie Stewart	Coffeeville
Yazoo, Eugene H. Turner	Yazoo City

## TERM EXPIRES 1981

Association	Town
Bolivar, Glenn Byrd	Benoit
Calhoun, R. A. Coulter	Bruce
Chickasaw, Bobby Lewis	Houka
Choctaw, Dan Thompson	Ackerman
Clark, Taylor Wallace	Enterprise
Clay, Walter Frederick	West Point
Copiah, Ken Stringer	Nesson
Covington, Tim Sanford	Seminary
DeSoto, Almond Taylor	One Branch
Franklin, John Ira Hill	Meadville
Gulf Coast, James W. Street	Wiggins
Hinds-Madison, Louis F. Smith	Canton
Hinds-Madison, Franklin Pollard	Jackson
Holmes, Mrs. Fanny McCothan	Lexington
Humphreys, Terry Campbell	Belzoni
Jackson, A. J. Pace	Moas Point
Jackson, Clark McMurray	Pascagoula
Jones, Charles Pickering	Laurel
Kemper, Jack Winscott	Scobey
Lafayette, Donald Waller	Oxford
Lauderdale, Beverly Tinnin	Meridenhall
Leake, J. B. Miller	Carthage
Lee, Robert L. Hamblin	Tupelo
Lee, Mrs. Larry Otis	Tupelo
Lowndes, Charles Bagwell	Columbus
Mississippi, O. B. Beverly	Woodville
Neshoba, Owen Tucker	Philadelphia

Noxubee, Jerry Zgarba	Brooksville
Pike, Jimmy G. McGee	McComb
Pontotoc, Charles Stubbiefield	Ecu
Smith, Gary Berry	Taylorville
Union County, Lawrence Runnels	New Albany
Warren, Howard D. Smith	Vicksburg

## BOARD OF MINISTERIAL EDUCATION

Term Expires 1979	
J. B. Costlow	Newton
Guy Culver	New Albany
Gus Merritt	Decatur
Term Expires 1980	
Van Dyke Quick	Clinton
Jerry Oswalt	Hattiesburg
Glen Jones	Clinton
Term Expires 1981	
William W. Stevens	Clinton
Douglas C. Bain, Jr.	Blue Mountain
James McLemore	Hattiesburg

## CHRISTIAN ACTION COMMISSION

Term Expires 1979	
Ervin Brown	Hernando
Mrs. James O. Allen	Columbus
Charles Myers	Jackson
Altra H. Hamman	Hattiesburg
Gerald Keys	Brookhaven
Term Expires 1980	
John Claypool	Jackson
Maclyn W. Hubbell	Cleveland
Jimmy Wood	New Hebron
Jackie Hamilton	Meridian
M. L. Graham	Foxworth
Term Expires 1981	
Graham Hales	Hattiesburg
Julius Thompson	Jackson
W. W. Walley	Waynesboro
George Lee	Columbia
James Travis	Jackson

## EDUCATION COMMISSION

Term Expires 1979	
Kermit McGregor	Clinton
Odean Puckett	Natchez
Larry Kennedy	Laurel
Fred Fowler	Jackson
Term Expires 1980	
Leon Young	Meridian
Thomas Watts	Columbia
Billy Thames	Wesson
W. H. Johnson	Decatur
Term Expires 1981	
John W. Roberts	Jackson
Joe Tuten	Jackson
A. J. Comfort	Brandon
H. T. Huddleston	McComb

## HISTORICAL COMMISSION

Term Expires 1979	
Joe T. Odle	Jackson
Charles Holifield	Liberty
L. E. Green	Pascagoula
Term Expires 1980	
Ed McMillan	Clinton
Jack Gunn	Cleveland
C. B. Hamlet, III	Hattiesburg
Term Expires 1981	
Mrs. L. L. Hood	Shannon
Billy Williams	Foxworth
Roy Hawkins	Shuqualak

## BAPTIST CHILDREN'S VILLAGE

Term Expires 1979	
Ralph Hester, Sr.	Jackson
W. C. Cathey	Jackson
W. F. Evans	New Albany
Fred L. Gaddis	Forest
Bill Duncan	Long Beach
Term Expires 1980	
Lyle Corey	Meridian
A. L. Rainey	Gulfport
Doye Cummings	Indianola
L. W. Turner	Senatobia
Dwight Hastings	Laurel
Term Expires 1981	
W. Kelly Pyron	Natchez
Gary Reed	Water Valley
Robert King	Jackson
T. Cooper Walton	Jackson
James T. Hollingsworth	Hollandale

## BAPTIST FOUNDATION

Term Expires 1979	
J. C. Murphy	Laurel
Charles Lofton	Brookhaven
J. W. Barfield	Jackson
Term Expires 1980	
Kearney Travis	Hattiesburg
Ed Herring	Jackson
Aubrey Boone	Winona
Term Expires 1981	
Grady Does	Eupora
John N. Dowdle	Columbus
Joe Ratcliff	McComb

## BAPTIST MEDICAL CENTER

Term Expires 1979	
J. M. Spain	Jackson
Henry Holman	Jackson
Zach T. Hederman	Jackson
W. W. Causey	Jackson
Allen Webb	Pascagoula
Term Expires 1980	
Vernon May	Madison
Bill Underwood	Jackson
Sidney Davis	Mendenhall

Paul Moak	Jackson
Woodrow Bailey	Jackson
Term Expires 1981	
Alvis Hunt	Jackson
H. B. Duckworth	Jackson
Robert Pittman	Jackson
Julian Clark	Jackson
Joel Haire	West Point

## BAPTIST MEMORIAL HOSPITALS

Term Expires 1979	
Lucius Marion	Clarksdale
Clarence Stanford	Ripley
William A. Crabbil	Marks
Term Expires 1980	
William Hall Preston	Booneville
Henry Self	Marks
John Keeton	Grenada
Term Expires 1981	
Luther Wallin	Columbus
H. T. Conley	Corinth
W. R. Roberts	Jackson

## TRUSTEES OF BLUE MOUNTAIN COLLEGE

Term Expires 1979	
Joe Cook	Louisville
Gordon H. Sansing	Pontotoc
Mrs. James William Deas	Tupelo
Mrs. Clarence Stanford	Ripley
Donald O. Quinn	Charleston
Term Expires 1980	
Mrs. George Ruff	Tupelo
Hayes Branscome	Grenada
John Hopper	Meridian
Mrs. John Causey	Corinth
W. Lewis Sewell	Oxford
Term Expires 1981	
Joe Hardin Guyton	Blue Mountain
R. P. Sugg	Jackson
Miss Katherine Beatty	Jackson
Tom Rayburn	Booneville
Alonso Skelton	Mantee

## TRUSTEES OF CLARKE COLLEGE

Term Expires 1979	
Reuben Lott	Laurel
James Smith	Houston
M. L. Flynn	Meridian
Jack Brand	Meridian
John Brock	Gautier
Term Expires 1980	
James Ruffin	Meridian
Clovis Harden	Grenada
Mrs. Frank Fair	Louisville
Mrs. A. J. McIlwain, Sr.	Jackson
James Tynes	Heidelberg
Term Expires 1981	
Rex Braswell	Hattiesburg
Mrs. Robert M. Smith	DeKalb
Gene Triggs	Yazoo City
Joe Stovall	Jackson
Hugh Poole	Macon

## TRUSTEES OF MISSISSIPPI COLLEGE

Term Expires 1979	
James Lambuth	McComb
Bill Stewart	Eupora
James Richardson	Leland
J. Roy McComb	Columbia
John M. Rogers	Morton
Term Expires 1980	
Harry Vickery	Greenville
John G. McCall	Vicksburg
David Grant	Jackson
Roy Noble	Forest
Leland Speed	Jackson
Term Expires 1981	
Aven Whittington	Greenwood
John Olander	Meridian
Frank Gunn	Biloxi
W. B. Alexander	Cleveland
George Thornton	Kosciusko

## TRUSTEES OF WILLIAM CAREY COLLEGE

Term Expires 1979	
Kaiser Runnels	Hattiesburg
James Hester	Laurel
Mrs. Owen Cooper	Yazoo City
Tommy Baddley	Brandon
Jim Keith	Gulfport
Term Expires 1980	
J. B. Fowler	McComb
John E. Barnes, Jr.	Hattiesburg
Eugene Dobbs	Philadelphia
Gerald Buckley	Natchez
Bob N. Ramsay	Natchez
Term Expires 1981	
Mrs. Frances Smir	Jackson
Glenn Pearson	Hattiesburg
Earl Green	Hattiesburg
Louis Fowler	Hattiesburg
John D. Thomas	Hattiesburg

## TRUSTEES OF MISSISSIPPI BAPTIST SEMINARY

Term Expires 1979	
George Purvis	Jackson
Mrs. Sidney Ellis	Greenville
Carl Seavel	Jackson
Term Expires 1980	
David Mayhall	Greenville
Fred Tarpley	Jackson
Mrs. James Tadlock	Jackson
Term Expires 1981	
J. T. Pannell	Pelahatchie
Jeff Walters	Ellisville
Steve McNeely	Clinton

more than 2,800 Southern Baptists in 92 Foreign Lands **TELL IT OUT WITH GLADNESS**

You can help 2,800 missionaries "Tell It Out with Gladness" when you give to foreign missions through the Lottie Moon Christmas Offering. National goal: \$40,000,000.

## Week of Prayer for Foreign Missions December 3-10

1 Medical missionaries labor to meet physical needs in 35 hospitals, clinics, and other medical services. To help medical missionaries in Gaza "Tell It Out With Gladness," \$138,000 has been allocated for the Baptist Hospital there. / 2 Missionaries continually seek new methods to "Tell It Out With Gladness"—one way being through agricultural projects. In Upper Volta \$1,960 is allocated for new work. / 3 "Tell It Out with Gladness" might well be the theme of missionaries working in broadcast media. For mass communications in Italy \$12,000 is allocated. / 4 Teaching others to "Tell It Out With Gladness" is the responsibility of more than 60 seminaries, Bible schools, and theological institutes. Over \$60,000 is allocated for Mexico's seminary and other religious education. / 5 Cultivating national Christians, beginning and guiding their churches is the task of missionaries involved in church development. \$3,500 has been set aside to help Guyana churches "Tell It Out With Gladness." / 6 Students everywhere are looking for happiness, and Southern Baptist missionaries are there to "Tell It Out With Gladness." In the Philippines \$24,000 is allocated for student work. / 7 And still there are the lost masses. Allocated for evangelistic work in Argentina is \$10,100.



# Attorney Says Religious Liberty Is In Jeopardy

(Continued from page 1)

Baker cited several issues as examples of government action that is eroding the separation between church and state:

One IRS regulation, adopted early last year, allows the federal agency to decide which church-related agencies are squarely linked to the churches' mission, and which are not.

Those that IRS places outside the churches' mission would be expected to fill out extensive non-profit organization reporting forms, listing such items as contributions, expenditures, the number of people employed and their salaries.

Hospitals, children's homes and foreign mission boards could be among the agencies affected.

Baker's contention: IRS is "setting itself up to define what is and is not the religious mission of the churches."

Church annuity programs face a similar government-imposed definition of their role and reporting requirements under the Employee Retirement Income Security Act of 1976, Baker said.

In the Diocese of Chicago, where the diocese has denied a request by a number of its school teachers for collective bargaining, the National Labor Relations Board has gone to bat for the teachers.

The issue: NLRB is defining the Catholic schools as educational institutions while the diocese is contending they're part of the church's ministry, Baker said.

A section of the IRS Code stipulates that churches and other non-profit organizations may not expend a "substantial amount of their income on influencing legislation," Baker said. Otherwise, they face the loss of tax deductible status for donations.

Baker said one congressman told him the reason for the section is, "We don't want church people parading through our offices telling us what to do."

Indeed, the section could be used against publishing public officials' voting records on issues of concern to Christians, Baker said.

Yet, "If the churches don't speak to government, others will."

Christians have a responsibility to "bring the commands of our Lord into the political arena," Baker said.

# MBC President: "Many People Seek Him Out"

(Continued from page 1)

senior at Mississippi College. At present he is minister of music at Highland Church but he plans to be a preacher. He is married to Mary Lee Coleman, daughter of Mr. and Mrs. Wayne Coleman, pastor at Terry.

The Causeys' daughters, Carol and Carley, are in junior and senior high.

Causey was previously pastor of a mission church in Greenville; the Hopewell Church, a rural church in Mercer County, Kentucky; and Poplar Springs Drive Church in Meridian. For two years, 1955-1957, he was associate pastor at Parkway, while Norman Price was pastor.

In the denomination, he has served on many committees, the latest being as chairman of the Committee on Committees. He formerly was on the Order of Business Committee of the state convention and chairman of the church division of the Gulfshore Assembly Fund-Raising Campaign. He has been a member of the Social Service Commission, SBC. He is a trustee of the Mississippi Baptist Medical Center and a former trustee of Mississippi Baptist Seminary.

He preached the convention sermon in 1970 and has been speaker at the State Evangelism Conference. He is a

consultant for the Doctor of Ministry degree program of New Orleans Seminary.

He has been a contributor to Zondervan's *Pastor's Annual* and a writer for such magazines as *Church Administration* and *Sunday School Builder*.

Parkway Church now has a membership of over 3,000. The Sunday school attendance averages more than 1,200. Last year Causey baptized 72, the third highest in the Hinds-Madison Association.

The church produces a weekly television program and is currently building a new sanctuary.

On the morning after his election, Causey said, "As convention president, I should like to help strengthen the hands of all the department heads in the Baptist Building in any way I can, in the bold missions effort."

He added, I hope to see a developing involvement on the part of Mississippi people — pastors and laymen — in Bold Mission Thrust.

Someone has said that the buckle of the Bible Belt is in Jackson, Mississippi. For this reason, I believe that Mississippi should lead the way in bold missions. We have a greater opportunity than anybody to do something about this."

# Staff Changes

**Richard Davis** is the new youth minister at Temple Church, Hattiesburg.

**Heman A. Merritt** is staff evangelist for Main Street Church, Hattiesburg.

**James M. Landrum** has resigned as minister of education/outreach at the Forest Church, and has accepted the pastorate of the Goodwater Church, Magee. He and his family, LaVerne, Jonathan, and Renee, will be moving to Magee.

**Everett Huhn** has assumed the duties of minister of music at Shady Grove Church (Lincoln). He will be working with every age group in the church through the music ministry.

**Arland Eyl** is the new minister of education at First Church, Ellisville. Mack Jones, pastor. He and his wife Virginia have moved to 603 Ivy Street, Ellisville.

**Jim Futral** is the new pastor of First Church, Amory. The son of Mrs. Guy Futral and the late Guy Futral of Greenwood he attended Clarke College and received the B.A. degree from Blue Mountain. He graduated from New Orleans Seminary and is now a participant in the Doctor of Ministry degree program there. Futral moved to Amory from Grace Memorial Church, Gulfport, where he has been pastor for four and one-half years. He is married to the former Shirley Moore of Alabama, also a Blue Mountain graduate. They have three children, Melodi, 9, Rob, 7, and Mysti, 5 months, pictured. The Futrals were honored with a reception on Nov. 5 to welcome them to Amory.

**New Hope Church** in Attala Association has called William Herbert Tanksley as pastor. He moved to Attala Association from Flora. Tanksley and his wife Melba have three sons.

**Henning Andrews**, who recently announced his retirement from the active pastorate, has concluded a five year ministry at the McCool Baptist Church. He and Mrs. Andrews will move to their home in Houlika, MS.

**Paul E. Robertson** has resigned as pastor of Edna Church in Columbia where he has been since 1975. He moved to Park Forest Church, Baton Rouge, La. He is married to the former Judy Redd of Natchez. They have one child, Chad.

**Danny Henderson** has accepted a call as pastor of the Eastview Church in Laurel. He is a native of Jones County and his wife is the former Wanda Jean Willson of Hattiesburg. Henderson is going from Rankin County.

**Old Hebron Church**, Jeff Davis County, has called Gary Pinkley, as pastor. He has been at Rock Hill Church, Mt. Olive. A churchwide pounding was given the Pinkleys, Charlotte and Janet, to welcome them to Old Hebron.

**Mike Fiddler** is the new minister of music at Temple Church, Hinds-Madison Association. He, his wife Ann, and their children, Kristen and Kevin, live in Clinton, where Fiddler is a student at Mississippi College. The Fiddlers are from the Chicago, Ill., area, but, for the past year he has served as minister of music at Pickens. Following his first Sunday of services on Nov. 5, Temple held a reception and "pounding" for the family to welcome them into the church fellowship.



# Directors of Missions Officers

Officers for the statewide organization of Directors of Associational Missions were elected during the annual meeting of the group last week during the Mississippi Baptist Convention. Re-elected president was Maurice Flowers, right, director of missions in Jones County Association. J. C. Mitchell, left, director in Clay, Lowndes, and Oktibbeha Associations, was elected vice-president. The other officers were also re-elected. They are, second from left to second from right, George Lee, secretary-treasurer, director in Lawrence, Marion, and Walthall Associations; John Paul Jones, pianist, director in Mississippi Association; and Charles Melton, song leader, director in Newton Association.

# Gamblers Dealt Loss

(Continued from page 1)

formation blitz with a fact sheet to 3,000 churches, every Chamber of Commerce and mayor in New Jersey and with letters to the media. The sheet detailed results of findings by the University of Connecticut department of sociology and other crime statistics to show the promised benefits of legalized gambling never materialize.

Jeanes, pastor of the First Baptist Church in Merchantville, N. J., an American Baptist church, said his group spent about \$1,200 to defeat the referendum, compared to the admitted \$150,000 spent by pro-jai alai forces.

Jeanes, who has fought gambling in New Jersey since 1963 when bingo was legalized, warned then that "you'll never stop" gambling forces if they're given an opening. He said that in the first six months of 1978, when the overall crime rate in New Jersey dropped 3.1 percent, crime in Atlantic City rose by 27 percent.

"They'll make efforts to try and revive the issue," said Jeanes. "But I have a feeling if they come back, we'll be able to defeat them again."

# HMB Leaders Visit Cuba First Time In 17 Years

(Continued from page 1)

passing of so many years, many leadership positions are filled by the same men. Yet the young people — too young to ever have known Cuba before the revolution — have also become involved in Baptist work.

In a fellowship in a pastor's home, Romo and Palmer met many young people in university and seminary committed to the work in Cuba. "They intend to stay in Cuba, live and work there," Romo said.

Romo and Palmer visited both large and small churches. At many churches, through no announcements were made that they were coming, auditoriums overflowed.

Several churches had revivals in progress. Some had begun refurbish-

ing buildings which had lacked repairs since the revolution. As paint and other building materials become more available to the population, Romo said, the government also makes them available to churches.

Romo and Palmer were impressed by the quality of the music program in the churches and attributed it to the foundation laid by Mrs. Herbert Caudill. Cuban Baptists have maintained most traditional Southern Baptist church programs.

While some churches in the United States have phased out some traditional programs because of new lifestyles of members, Romo said, "The Cuban Baptists have found ways to keep programs going. It's almost like stepping back 20 years ago into the Southern Baptist Convention."

Romo said part of the reason for the Cuban churches' success in keeping programs going was that "they were so locked in that there was nothing that came in from the outside to influence changes."

Romo and Palmer agreed they were most impressed by "how the people have learned to have a Christian witness in their contemporary setting."

Romo added, "What happened in Cuba may have been the best thing that could have happened in terms of strengthening the indigenous church." He emphasized the Home Mission Board and others look to Cuban Baptists as "brothers in Christ, not with paternalism."

"Neither the government nor the Baptists should fear our coming back and trying to take over the work," Romo insisted. "But we are hoping to establish such a relationship that we will not only be able to pray for our brothers, but to help as they desire."

Missions work in Cuba, if reestablished, eventually would be transferred to the Foreign Mission Board, in keeping with convention policy, Romo said, adding that for now, the Home Mission Board will attempt to reestablish and strengthen relationships.

# Missouri Station Hosts Dinner For TV Series

SPRINGFIELD, MO. — A television station here recently demonstrated its interest in the new series "At Home with the Bible" by hosting 41 pastors, laymen and student workers at a dinner and preview of one of the 30 minute segments.

The television series, being produced jointly by the Sunday School Board and the Radio and Television Commission, SBC, will be seen weekly on KMTX, Channel 27, here.

Jonathan Woods, marketing consultant for Channel 27, said the station was very excited about the "At Home with the Bible" series.

Frank Pollard, host of the program and pastor of the First Church in Jackson, Miss., attended the dinner and expressed his hopes for the series.

"At Home with the Bible" is meant for all people to enjoy and benefit from. I hope that it will help people to have a better appreciation of God's word.

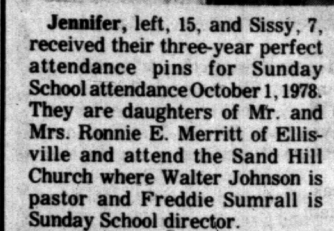
"We are not in competition with the local churches. In fact, the program will not be shown in any time period where it will conflict with normal church services," said Pollard.



Travis Taylor has been licensed to preach by Holcomb Church and is shown receiving the license from the pastor, Durrell Edwards. Taylor surrendered to preach during a revival preached by Sherman Barnett. Pictured is his family, left to right: Beth, Mark, wife Barbara, Lana, and Travis. Taylor may be contacted for supply or pastorate at Holcomb, Miss. 38940 (phone 226-6710).



James L. Minton, formerly administrative assistant to the executive vice president at New Orleans Seminary, has been appointed to the faculty as assistant professor of youth education. He will receive the Doctor of Education degree from the seminary in December.



Walter H. Frederick of West Point, J. Clifford Watson of Ellisville, and Joseph C. Runnels of Pascagoula are in Africa on volunteer mission from Nov. 15 to Nov. 30. They were invited by missionary Payton Myers to work with him in evangelistic meetings in the Kaduna area of Nigeria. Frederick is a pastor, Watson is a retired teacher, and Runnels is a semi-retired furniture dealer.



Forty-nine years perfect attendance is represented by five members of the same family, who were honored recently by the Shady Grove Church (Lincoln). They are, left to right: Debbie Rawls, Mrs. Kathryn Rawls, Bruce Rawls, Robert Rawls, each with 10 years perfect attendance, and Kara Rawls, with nine years. Devon Guy, Sunday School director, (far right) congratulates them on this achievement.

Clayton and Helen Bond, missionaries serving in Togo, West Africa, were presented 20-year service pins recently by the Foreign Mission Board's field representative for that area. They may be addressed at BP 1353, Lome, Togo.

Eugene Heimbach, son of Mr. and Mrs. Ron Heimbach, DeSoto associational R. A. director, was pictured on the Nov. 5 Southern Baptist Convention bulletin which was used by thousands of Southern Baptist churches. Eugene was selected to emphasize RA Focus Week. He is a member of Herndon Church.

Kent Campbell, Mississippi College student, and student pastor of Unity Church in Pike Association, was ordained to the gospel ministry at East Fork Church Sept. 3. Wayne Berry brought the ordination sermon, and John Paul Jones led the ordination prayer. Berry presented the Bible. Kent is married to the former Gail Jackson of Coles, and is the son of Mr. and Mrs. Delton Campbell of Liberty.

Larry and Cheryl Cox, missionaries to the Ivory Coast, are the parents of a daughter, Amanda Bethany, born Oct. 20. They may be addressed at B. P. 20612, Abidjan, Ivory Coast. A native of Mississippi, he was born in Lexington. Before they were appointed in 1975, he was minister of education at First Church, Vicksburg.

## Bible Puzzle

Bible Puzzles  
Box 485  
Albuquerque, N.M. 87103

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- 50 Before egraph or egram

51 Aaron's budded (Heb. 9:4)
- DOWN

1 "In the — of judgment" (Isa. 40)

2 Blackthorn

3 "— lies" (1 Tim. 4)

4 "law was — by Moses" (John 1)

5 "— forth the best" (Luke 15)

6 A deliberate deception

7 Unruly crowds

8 A flame

9 Profit

12 "in the — Herod" (Luke 1)

13 Heavenly body

18 Vigor

19 "That devise my —" (Psa. 35)

22 Priestly garment

23 By way of

24 "fowls of the —" (Acts 11)

25 "of — of the air" (Eph. 2)

26 Plant seed

27 Foot part

28 Man (1 Chron. 2:6)

30 Compute

34 Bone or breaker

35 Greek mountains

36 "— things speak" (Tit. 2)

37 One who opposes authority

38 "make a mercy —" (Ex. 25)

39 Plague

40 Horse's gait

41 Rotary: comb. form

42 Deceased

43 Mill culls out: abbr.

ACROSS

1 Abbr. in a letter

4 Guidebooks: abbr.

7 "What is —" (Heb. 2)

10 High mountain

11 Angered

13 Unclean thing (Lev. 11:30)

14 "upon the great —" (Ex. 29)

15 Slavonic fairy

16 Death notice

17 "multitude of the —" (Luke 2)

20 Herod (Acts 12:1)

21 It became black (Rev. 6:12)

22 City of Benjamin (Josh. 18:23)

24 A Burmese people

25 Recipe abbr.

28 Female unicorn in Chinese mythology

29 Tendency

31 Kind of cake

32 Gold container (Isa. 46:6)

33 Eastern Church veil

34 "both — and Greeks" (Acts 19)

35 The grampus (Judg. 8:3)

45 Trouble

46 Juan's home

47 Kind of dive

48 Timetable abbr.

49 Baseball's Mel

CRYPTOVERSE

J D Y Q Q H M J D J D C U B S V U C H S G G B J

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Today's Cryptoverse clue: U equals L

(Answer on page 7)



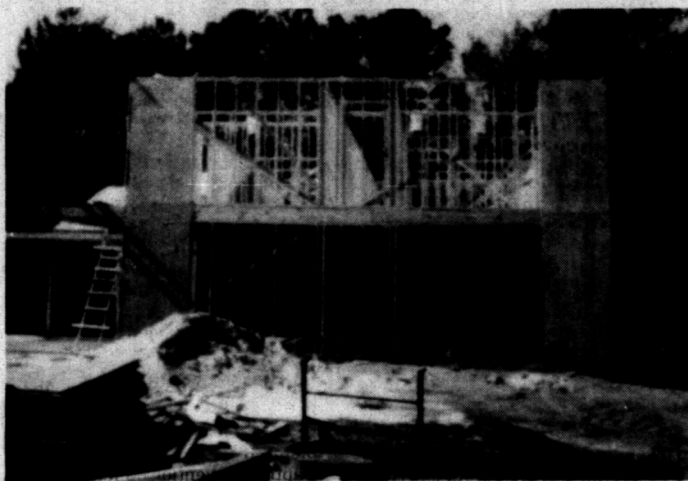
# Just For The Record



First Church, Mathiston, celebrated payment of all church debts with a noteburning ceremony. Pictured are members of the Building Committee and the trustees. Those actually involved in the ceremony include Jesse Harold Oswalt, church treasurer; Hayes Stewart, deacon chairman at the beginning of the building project; Stanley Ellis, chairman of church trustees; Marvin Bibb, former pastor; George Stidham, overseer of building project; and Higdon Herrington, present pastor. This ceremony concluded a record breaking day for the church in Church Training and Sunday School attendance. The new attendance records are 102 in Church Training and 219 in Sunday School. During the worship service one of the youths surrendered her life to full-time church-related Christian service. The pastor stated, "What is happening in this church is evidence of God's work and will be carried out. There is a precious spirit of warmth and excitement in the church fellowship. The work of the Holy Spirit is evident in lives."



Wade Church of Wade held ground breaking ceremonies on October 15 for a new education building which will join the present one, because of a need for more space. Last year the church broke all records: attendance record in Sunday School (258); record in baptisms for a year (116); record in tithes and offerings for a year (\$108,806); record in other additions for a year (44). Donnie Guy is the pastor.



TRINITY CHURCH, JONES ASSOCIATION, dedicated a new pastorium Oct. 22. The living space includes four bedrooms and three full baths. The home was built almost entirely from volunteer labor of church members. Standing left to right, photo below: J. P. Hopkins, Ralph Smith, Pastor, Ann Smith, Duane Hollifield, Building Overseer, B. C. Campbell, Larry Dodd, and Eric Musgrove.



## Upon This Rock



CENTER RIDGE CHURCH, Yazoo County, recently participated in the CHURCH BUILDING FUND CAMPAIGN. Al Homer, pastor, right, and W. A. Passons, left, Campaign Director, provided the leadership for the program. With a total of 175 resident families, commitments to the building fund, over-and-above regular gifts to the church, were received from 95 families. This is 54.29% of the total. Amount committed to be given over the next three years was \$82,100. The Victory Goal was \$75,000. Average amount committed by the 95 families was \$1,512.25 or \$10.08 per week for the three-year period. Clarence H. Cutrell, consultant, Stewardship Department, assisted the church in this effort.



OLD-FASHIONED SERVICE was held Oct. 22, at First Church, Belzoni. A pump organ accompanied the refrains of old hymns; wearing apparel of ages ago was worn; women prepared old-fashioned recipes of cookies and candies. Billy McKay, interim pastor, said, "The most impressive part of the lamp-light service was the Presence of our Lord. It was a time of decision as persons of all ages gave their testimonies, and others came to rededicate their lives." Top photo: Mrs. Paul Townsend, organist since 1941 (37 years) and McKay. Bottom photo: Quartet singing, left to right — Martin Herrington, Everett Solie, music minister, David Lowther, and Danny Guthrie. The theme was "An Unchanging Christ in a Changing World."



FANTASTIC FALL, a youth evangelism conference, will be held at First Church, Columbus, December 8 and 9.

Program personalities will be Joe McKeever, pastor of First Church, Columbus; Barry St. Clair, director of Reach Out Ministries, Atlanta, Georgia; Ron Davis, Christian musician and disciple-maker from Houston, Tex.; and the "Imperials," recording artists.

FANTASTIC FALL is for high school, 9th graders through 12th graders, and the cost will be \$10 plus lodging, food, and travel.

For more information, contact Rich Malone at 256-7131, First Baptist Church, Amory.



## Village Children Enjoy Big Cake

A sixteen-pound birthday cake was presented to children at the Baptist Children's Village by Lee Hodges, General Manager, and John Friskillo, program director, radio station WJQS, and Beth Mason who won the cake in a contest celebrating the station's 14th anniversary. The cake was divided between the 12 cottages on the Jackson Campus.



## Early Baptist's Grave

The grave of Richard Curtis, first Baptist preacher in Mississippi, was visited recently following the annual association meeting in Mississippi Association. Shown at the grave site are D. M. Dixon, left, of Route 3, Liberty, a member of Zion Hill Church, and Joel Ray, director of associational missions in Lebanon Association. Curtis is buried near the Ebenezer Church in Mississippi Association. He died in 1811 at the age of 56. The grave is located on a farm belonging to State Rep. Homer Smith of Route 5, Liberty.

Holcomb Church has redecorated its sanctuary. New pews and carpet have been installed. Additional land has been bought, and a new education and activities building is in the planning stage. Durrell Edwards is pastor.

Hanging Moss Church, Jackson, has announced that Homecoming services will be held Sunday, December 3. There will be a covered dish luncheon.

Christ took this thing called life and made it so wonderful that man wants an eternity of it.

County Line Church in Rankin County, had a large crowd in attendance Sunday, Oct. 29, for dedication of an organ donated by Percy Ponder d'Brandon, and a piano donated by Mrs. Gladys Gill Nash of Brandon given in memory of her late twin brother, Thomas Gay Gill of County Line. Hymn books for the choir and an organ lamp were donated by Mrs. Nettie Lou Ponder in memory of her late husband, Noah Ponder of County Line. Other things were dedicated also. James Gill, pastor, brought a message from the second chapter of II Corinthians. Lunch was served.

## Annuity Board Issues '13th Check,' Starts MSC Group

NASHVILLE, Tenn. (BP) — More than 11,000 annuitants who participate in retirement programs with the Southern Baptist Annuity Board will receive a full months' extra benefit amounting cumulatively to slightly over \$1 million.

Because of a good investment year by the board, the agency's trustees voted a "13th check" to most retirees in December during their semi-annual meeting at the Southern Baptist Convention Building in Nashville, Tenn.

The issuance of the "13th check" has been a policy of the board since 1967. Last year, a permanent increase of 8.33 percent was given to annuitants in lieu of the extra check.

In other action, the trustees of the agency, which administers retirement and insurance programs for denominational and church personnel, approved a \$5,053,392 operating budget for 1979. That amounts to less than eight-tenths of a percent of the \$578.8 million in total assets the agency invests for program participants.

The trustees also heard reports on the development of a special medical insurance group to cover needs of persons who serve in the Southern Baptist Convention's new Mission Service Corps, and of continuing efforts to urge Baptist churches and organizations to upgrade annual retirement contribu-

tions to 10 percent of total compensation.

MBC is a plan for persons, either sponsored by themselves or others, to go for one or two-years service at home or abroad as part of Bold Mission Thrust, the SBC plan to proclaim the message of Christ to the entire world in this century.

Cost of the special medical group, effective only for the duration of MSC service, will be borne by the volunteer or sponsor. It is available to MSC participants without proof of insurability.

Bonn (RNS) — Protestant and Roman Catholic Churches in West Germany have made available a first emergency contribution of \$475,000 for aid to victims of floods in Indochina. The West German church aid will be used for the acquisition of rice, the main staple of the peoples of Vietnam and Laos, where the greater part of the crop has been destroyed in the massive flooding.

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### BIBLE PUZZLE ANSWERS

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"Thus saith the Lord, Learn not the way of the heathen" (Jer. 10:2).

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December 2 and 3  
7:00 P.M.

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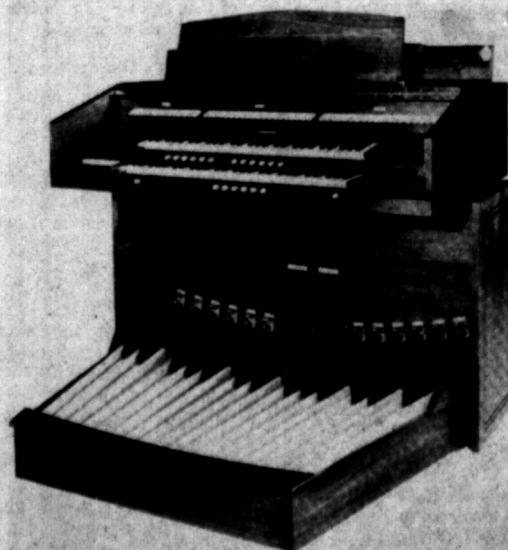


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## Devotional

## The Worst, The Best, The Rest

By Jimmy G. McGee, Pastor, East McComb

"A certain man went down from Jerusalem to Jericho, and . . ." (Luke 10:30-35). Somewhere in this story we discover ourselves and all of humanity. It is an accurate picture of society in attitude and relationship. Three words — WORST, BEST, and REST — are enough to describe the 3 distinctive behavior patterns of the story. You can fit it into every arena of your life including friend, marriage, home, church, business, school, and playground.

THE WORST ARE TAKERS. Many folks fit this picture. What's yours is mine and I'll take it. News reporting of every day fingers vandalism, assault, robbery, murder, etc. How about the recent US NEWS & WORLD REPORT magazine cover "The Great National Rip-Off: How People Cheat & Steal \$25,000,000,000 a Year From the Government"?

Or worse still, for readers of this devotional, how about the audacity of Malachi 3:8, "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings?"

Many, perhaps misguided and frustrated, act out the philosophy of take it if you can and might makes right. The drink machine at our church malfunctioned and served sodapop for just 2 pennies instead of 2 dimes. It's embarrassing to admit the dollars' worth of pennies received by Sunday worshippers.

THE BEST ARE GIVERS. There is such a vast difference between the takers and keepers and givers that Jesus introduced a Samaritan, a man of a different race, to demonstrate its unexpectedness. There are some folk who, by the grace of God, practice "what's mine is yours, and I gladly give it to you."

Jesus, giving himself for us, is the best example. There are others. Barnabas gave all to the church. The Christians of Macedonia in deep poverty gave liberally. In the true story of SHIOKARI PASS, Nubuo as a Christian train conductor threw himself intentionally into the wheels of his train and saved the lives of all passengers from certain death.

THE REST ARE KEEPERS. Jesus used the persons of a priest and Levite to demonstrate the selfish attitude of the overwhelming majority. These are the "goodest" religious folk who tend to their own business, bothering nobody, and who maintain the right to what's mine is mine and I'll keep it. Perhaps the two are just too busy or afraid of a suit of malpractice. Whatever, both kept all they had intact for themselves.

We will always encounter among humans the worst, the best, and all the rest. It seems to me the REST are more the object of Jesus' concern in Christian failure. Friends, marriages, homes, churches, businesses, schools, and playgrounds are hurting today because of the REST whose attitude it is to keep.

I, too, wrestle with Jesus' call to discipleship. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall find it." Freely you have received, freely give!

## Sidney Smith Joins BSSB As Ethnic Consultant

NASHVILLE, Tenn. (BP) — Sidney Smith Jr., director of Christian social ministries for the Home Mission Board

in the south central Los Angeles area, has been named as a consultant in the ethnic liaison unit at the Southern Baptist Sunday School Board, beginning Jan. 1, 1979.

Smith, 35, will work primarily with black churches affiliated with the Southern Baptist Convention to help them understand

better the materials and services available from the Sunday School Board.

A consultant to work with Hispanic churches in the Southern Baptist Convention is expected to be employed soon. Both consultants will work with orientals and other ethnic minorities.

St. Louis (RNS) — The Lutheran Church-Missouri Synod is offering Vacation Bible School materials specially designed for the mentally retarded free to any Christian group in North America initiating a class for the retarded in 1979.

## NABF Elects Bullen And Satterfield

TORONTO, Canada (BP) — The North American Baptist Fellowship elected Fred L. Bullen as chairman for 1978-79 and planned cooperatively in the areas of evangelism, ethics, communications, stewardship development and denominational administration.

NABF, which represents nine Baptist conventions and conferences in North America, also elected Lee B. Satterfield, a Southern Baptist optometrist from Altavista, Va., as vice chairman. Bullen, general secretary of the Baptist Federation of Canada, and Satterfield succeed Ernest K. Bee Jr. of the Seventh Day Baptist General Conference and Dolores Duck of the General Association of General Baptists.

Charles F. Wills, new associate secretary of the Baptist World Alliance, is NABF secretary, and Fred B. Rhodes, BWA treasurer, is NABF treasurer.

## New Life From River Of Death

LAKE SHORE, Md. (BP) — Three months after rescuers pulled Scott Colvin's lifeless body from the Magothy River, eight members of Scott's family walked into the same water to be baptized.

The Colvin family began attending Lake Shore Baptist Church together after Scott's death. Members there, where Scott had been enrolled in Sunday School, responded to the Colvins' grief.

After several weeks, George Colvin, his wife and the six of their nine children still at home, accepted Christ and asked for baptism and church membership.

Mrs. Colvin asked that the baptismal service be held at the same site in the river where Scott had drowned. The Colvins, robed in white, were baptized together, along with five other candidates, while 147 church members lined the banks singing.

"It was a tense moment," said Warren Burnham, pastor of Lake Shore Baptist Church. "It was a tearful moment. It was a joyful moment. Only God could have created such people. Only God could have produced such response, such faith, such caring that could bring such a moment into focus."

# SCRAPBOOK



THANKSGIVING — In the warm fellowship of a family united lies the meaning of Thanksgiving. — BSSB Photo by Mark Sandlin.

### Thanksgiving

I have found the color of Thanksgiving; It's bronzy brown chrysanthemums; It's the leaves of Autumn's gold; It's white frost on orange pumpkins; It's the gray of Pilgrims' robes.

It's white steeples of the churches Reaching upward to blue skies; It's speckled geese in formation As to yellow suns they fly.

It's the amber waves of grain; It's neutral blessings of our God On all mankind the same.

It's communion, praise, and singing "Bless This House O Lord, We Pray"; It's turkey dinner at Grandmother's; These things color Thanksgiving Day.

—Sarah Peugh

### Bountiful Blessings

How easily my thanks come when I see the leaves of Autumn turning to gold and red; or feel the crispness of early morning air.

How easily my thanks come for the amber harvest of grain, gathered from wide fields, for every fruit and flower the good earth yields; for the blessing

of our American heritage, family ties that we cherish, for friendships remembered, set apart in memory.

How easily my thanks come on Thanksgiving Day when I offer continual praise for His love "giving thanks for all things unto God."

—Eunice Barnes

### I Give Thanks For . . .

Lingering sunny days, An extra gift from God, Ripening tomatoes, Mustard greens, okra pods.

Warm sunshine that gives A tan in November, My back yard swing, Lovely things to remember.

Mocking birds singing From the crepe myrtle tree In chorus, and — most of all — God's love for me.

—Ruby Singley

### Search For Contentment

Must the heart always yearn for more than the harvest will bear? God gave me bounty to share. Under four ancient trees whose long arms join in my yard, I wade indolently in dry oak leaves on a day in autumn when God generally receives "Thanks" — and my blessings overwhelm me. Yet before I leave the stillness of His Majesty — (surely I thank Him spontaneously all year) — I toss up the same old stubborn prayer, worded formally today, less fraught, "I petition you again for you very well know what — partly material, wholly spiritual, this thing I need and must obtain. Thanking you in advance, I remain your humble servant. Humble. Have I not been humbled all my days? Ever your servant, for I love your ways."

—Violet Tackett

## India Churches Distribute Bible Portions

Through the cooperation of the members of Christian congregations in India, the World Home Bible League reports the distribution of a wide variety of Scripture portions and studies in 10 different language areas of India.

In a recent month, the World Home Bible League was able to distribute, through the India churches, 80,315 Bible study courses, 76,528 New Testaments, 102 Bibles, and thousands of tracts. The list of churches included 47 not previously involved in any distribution campaign.

Funds for Bible distribution in India are being provided in a series of Faith Promise Banquets sponsored by the World Home Bible League in communities throughout the United States and Canada.

## First, Hattiesburg, Cable TV To Show "At Home With The Bible"

"At Home With The Bible" is the title of a new television series which began on Cable 6, First Baptist Church, Hattiesburg, television ministry, last week. The 30 minute program will be telecast on Mondays at 8 p.m. and again on Fridays at 10 a.m.

Frank Pollard, pastor of First Church, Jackson, leads the audience through ten minutes of Bible study related to the topic of each segment of "At Home With The Bible."

The program is a joint production of the Southern Baptist Sunday School Board and the Southern Baptist Radio and Television Commission.

"The purpose of 'At Home With the

Bible' is first to teach the Bible to people in a home setting. This is done through the Bible lesson but also by careful selection of music and guests who have something worthwhile to say about the importance of the Bible and its relationship to their lives," said Farrell Blankenship, General Manager of First Church's television ministry.

Benue State, Nigeria — The Ministry of Education here has asked the World Home Bible League for 50,000 copies of the New Testament to distribute to the English-speaking children in all the post-primary schools of the state.

## Uniform Lesson

## The Greatest Commandment

By Jackie Hamilton, Highland, Meridian

Matthew 22:34-40; Leviticus 19:33-34; Deuteronomy 6:4,5

To sum up the Ten Commandments is possible only in the light of Jesus Christ. He spoke as none other. He lived to demonstrate how the commandments could be kept. He is at once the standard and the power available to keep these commandments. His ethic of Love brings the summing up. Jesus revealed the greatest and last of all commandments in his teaching. The Christian sees this and experiences what it means when translated into life and conduct.

I. Thou Shalt Love Thy Neighbour As Thyself (Matthew 22:34-40)

The dialogue between the lawyer and Jesus is one that gathers up the whole truth of commandment keeping. It is not enough to profess to love God; we must also love our fellow man. The supreme duty of life is this bent of love. God creates, sustains, and redeems us. He desires our love beyond everything else. With all the heart, soul, mind, and strength we are to love Him. This is the whole man engaged in the whole duty required of us. But then comes the neighbour! This is the translation of the former into our social relations. To seek the well-being of others unselfishly and to work for the best interest of others is surely implied here. As in Deuteronomy 6:5 and Leviticus 19:18 these precepts are taken from the portions of the law.

The law and the prophet said much as a basis for this moral life. Now the Christian ethic and dynamic is provided to translate it into action. That moral life is one infused with the love of God and inspired by the same love. "Love is the fulfilling of the law." These are moral requirements in love. Every commandment has its sanction and demand. These are all seen as violations in sin of the law of love. Let love reign in the heart and a man does not covet, does not steal, does not murder, does not commit adultery, does not hate his neighbour or enemy, but cooperates with God in the life of love. Love's highest expression is by the cross of Jesus whereon He revealed the greatest commandment.

It is when we come to the cross that

we see love at its flood tide. There the love of God is manifested in its fullness. The law demanded justice and this was satisfied in the mystery of the death of the cross. The Atonement — God's way of satisfaction for the covering and canceling of sin — is the way in which man is brought into saving relationship with God through Christ. The Lawgiver is the lover of souls; the Creator is the redeemer. The inspiration for the Christian disciple to love comes from the cross. The Ten Commandments are summarized in the Eleventh Commandment. The Sermon on the Mount is completed by the Death on the Mount. Here the new spirit is released and "in Christ" we find the new creation and the new life of love. Because God first loved us, we now begin to love others. He loved his enemies and we learn the way to love our enemies. This brings out again the crux of the Ten Commandments as interpreted and applied by our Lord.

II. Israel's Duty to Strangers (Leviticus 19:33,34)

In Leviticus 19:18 there was a call for love of neighbour. In 19:33-34 this injunction is broadened to include aliens as well. As those who knew what it was to live as strangers in a foreign land, the people of Israel were to treat aliens with a love they sought for themselves.

In the world at large whole groups, tribes, and nationalities have been forced from their homes by war and racial and religious hatred. Americans traditionally have been kind and generous to refugees and strangers, most recently toward the Vietnamese. God works through mankind to give Christians many chances to take in and love strangers. People from all over the world, many of them non-Christians, visit and live in the United States. Many Christians see a unique opportunity to show Christ's love and care to these people.

III. God's Uniqueness And Man's Duty (Deuteronomy 6:4,5)

"Here, O Israel" (verse 4) is a phrase used again and again in Deuteronomy. The phrase may echo an ancient summons to the tribes of Israel assembled for worship. The words "the Lord our God is one Lord" might well have served as a declaration opposing the Canaanite cult of

Baal. The meaning then is: "Yahweh is our God, Yahweh alone."

The expression with all your heart, and with all your soul (verse 5) is another phrase of Deuteronomy. In Hebrew thought the heart was viewed as the seat of the mind and the will. The soul was the source of vitality that made one a living self. To speak of all your heart and all your soul then is a way of saying your whole being.

What do Christians do when they don't feel loving toward God and others? They confess their coldness, selfishness, and pride. There is no reason to try to hide one's true feelings from God. Confession brings openness to God and makes the human personality susceptible to his gracious work. Christians then ask Christ to give them the will to love, which means the will to obey what He wants.

Luke 10:25-37

By Bill Duncan Long Beach, First

Have you ever felt that you needed help but did not know a friend you could call? In our society there is a trend to be isolated. Many people in the larger communities do not know who their neighbors are by name and need.

Have you ever asked for help on a CB radio? Do you know of someone who got gas, direction, aid, or help by using the distress signal? I have heard of many ways the CB has been used successfully to secure help. The latests say you do not have to be afraid if you have a CB. But still someone must act like a neighbor or your CB is of no help.

This passage of scripture is most likely the best loved section in the parable section. It begins with a theological controversy and ends with a description of first aid at a roadside. Somewhere in Judea Jesus was teaching a group when a "lawyer," one skilled in interpretation of Jewish religious law, tried "to tempt" Jesus. His attitude and actions were to test Jesus as a teacher or else to ensnare Him to discredit Him.

The question asked by the lawyer was, "By doing what single deed shall I inherit eternal life?" His question showed that he did not understand either the nature of eternal life or how

he might acquire it. But his question was in keeping with the Jewish religious teaching, salvation by works.

Naturally, Jesus referred this legal expert to his own law. "What do you read in the law?" (The great Shema, Deut. 6:4-5 and Lev. 19:18) These were considered the summation of the law. A man is to love God with the totality of his powers, and he is to love his neighbor as he loves himself. Jesus commended the lawyer for his answer. In effect Jesus said, "If you would keep perfectly the Ten Commandments you would have eternal life."

How does this fit into salvation by grace alone? If the lawyer depended upon himself for salvation then he must keep perfectly the Commandments without one slip. Of course, no man except Jesus can do this. This is why we need a Savior and salvation by grace.

Evidently the lawyer caught the point. In order to justify himself he asked, "Who is my neighbor?" The Jews excluded Gentiles and Samaritans on racial grounds.

The parable of the Good Samaritan does not answer the question about eternal life, but does answer the question, "Who is my neighbor?" Our lesson asks the question, "Are you a good neighbor?"

Compassion for the Universe in Need Everyone understood the area from Jerusalem to Jericho was infested

with robbers. The band of robbers fell upon the man and took his money and his clothes. Because he resisted them, they beat him unmercifully and left him half dead.

How many times have you seen someone in need because they were not wise? They failed to check the spare tire before they left. They thought the gas would go further. They might have used their bodies unwisely or did not take care of it. They might have wasted a large sum of money. Most people have a need for a neighbor because of a need which could have been avoided if they had been wise.

Compassion for the Unknown in Need Would you have stopped if you had known who they were? The priest and the Levite came, saw the man and did not know him, so they kept going. To them, ceremonialism meant more than humanity. They passed by on the other side.

How could the priest know whether the victim was Jewish or Gentile? He could have been a tax gatherer or a sinner. The priest would have been able to rationalize that the man really was not his neighbor. The safe thing to do was to pass on by.

The third traveler was a Samaritan and he was moved to pity for the unknown wounded man. Jesus chose the most unlikely man possible as the hero of the story. The Samaritans generally despised and hated the Jews. After

rendering first-aid, the Samaritan took him to an inn, remained with him, and paid for his keep. He also insured continued care for him in the future. Racial prejudice is dissolved in person-to-person relationships.

Compassion for Those Unable to Cope with Their Own Needs

A man in need, regardless of race or attitude, is my personal responsibility. "Human need and human response are the two bases upon which to rest human understanding."

Jesus presented a Samaritan as the only one on that dangerous road willing to help a hurt man. The very person who was most unlikely is presented as the hero of the story.

"Which one was the neighbor?" asked Jesus. The lawyer was forced to concede that the Samaritan had acted out of love and not the religious leaders who passed by without showing compassion. But the lawyer would not say "Samaritan." He said, "the one who." He would not pronounce the word "Samaritan" in a favorable context. He may have avoided the word, but he could not avoid the point of the parable. "Go and do likewise."

Can you estimate the influence and power of this parable? Hobbs said, "It has built hospitals and inspired men to meet human needs. If practiced today it would be the death knell to race prejudices and everything which produces man's inhumanity to man."